Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

ASTRONOMICAL STUDIES.

A friend who has devoted much of his attention, for a few years past, to astronomical studies, lately furnished us with some interesting extracts from Robinson's Mechanical Philosophy, which will be found in the Register of April *second*.—We are indebted to the same gentleman for the following remarks on *gravitation*, from the same writer.

That the influence of gravity extends into the boundless void, to the greatest assignable distance, seems to be almost the hinge of the Newtonian philosophy. At least, there is nothing that warrants any limit to its action. Father Boscovich indeed shows that all the phenomena may be what they are, without this as a necessary consequence. But he is plainly induced to bring forward the limitation in order to avoid what has been thought a necessary consequence of the indefinite extension of gravity; and what he offers is a mere possibility.

Now, if such extension of gravitation be inseparable, in fact, from its nature, then if all the bodies of our system are at rest in absolute space, no sooner does the influence of general gravitation go abroad into the system, than all the planets and comets must begin to approach the sun; and, in a very small number of days, the whole of the solar system must fall into the sun, and be destroyed.

But, that this fair order may be preserved, and accommodated to this extended influence of gravity, which appears so essential to the constitution of the several parts of the system, we see a most simple and effectual prevention, by the introduction of *projectile forces*, and *progressive motion*. For upon these being now combined, and properly adjusted with the variation of gravity, the planets are made to revolve round the sun in stated courses, by which their continual approach to the sun and to one another is prevented, and the adjustment is made with such exquisite propriety, that the perfect order of things is almost unchangeable. This adjustment is no less manifest in the subordinate systems of a primary planet and its satellites which are not only regular in their own orbital motions, but are the constant attendants of their primaries in their revolution round the sun.

In this view of the subject, for as much as gravity seems essential to the constitution of all the great bodies of the system, and in so far as its indefinite extension may be inseparable from its nature, it appears that *periodical motion* must be necessary for the permanency and order of every system of worlds whatever.

But here a thought is suggested which obviously leads to a new and a very grand conception of the universe. If periodical motion be thus necessary for the preservation of a small assemblage of bodies, and if Newton's law presents to us the whole host of heaven as one great assemblage affected by gravitation, we must still have recourse to periodical motion, in order to secure the establishment of this grand universal system. For if there be no bounds to the influence of gravitation, and if all the stars be so many suns, the centres of as many systems (as is most reasonable to believe) the immensity of their distance cannot satisfy us for their being long able to remain in any settled order. Those that are situated towards the confines of this magnificent creation must forsake their stations, and, with an approach, continually accelerated, must move onwards to the centre of general gravitation, and, after a series of ages, the whole glory of nature must end in a universal wreck.

As the system of Jupiter and his satellites is but an epitome of the great solar system to which he belongs, may not this, in its turn, be a faint representation of that grand system of the universe, round whose centre this sun, with his attending planets, and an inconceivable multitude of like systems, do in reality revolve according to the law of gravitation? Now will our anticipation of disorder and ruin be changed into the contemplation of a countless number of nicely adjusted motions, all proclaiming the sustaining hand of God.

This is indeed a grand and almost overpowering thought; yet justified both by reason and analogy.—The grandeur however of this universal system only opens upon us by degrees. If it resemble our solar system in construction, what an inconceivable display of creation is suggested, when we turn our thoughts towards that place which the motions of so many revolving systems are made to respect! Here may be an unthought of universe of itself, an example of maternal creation, which must individually exceed all the other parts, though added into one amount.—As our sun is about 600 times greater than all his attendants put together, it is not unreasonable to suppose the same thing here. It is not necessary that this central body should be visible. The great use of it is not to illuminate, but to govern the motions of all the rest. We know, however, that the existence of such a central body is not necessary. Two bodies, although not very unequal, may be projected with such velocities, and in such directions, that they will revolve forever round their common centre of position and gravitation. But such a system could hardly maintain any regularity of motion when a third body is added. It may indeed be said that the same transcendent wisdom, which has so exquisitely adapted all the circumstances of our system, may so adjust the motions of an immense number of bodies, that their disturbing actions shall actually compensate each other. But still, the beautiful simplicity that is manifest in what we see and understand, seems to warrant a like simplicity in this great system, and therefore renders the existence of such a great central Regulator of the movements of all, the most probable supposition.

Sober reason will not be disposed to revolt at so glorious an extension of the works of God, however much it may overpower our feeble conceptions. Nay, this analogy acquires additional weight and authority from the transcendent nature of the universe to which it directs our thoughts. Nothing less magnificent seems suitable to a Being of infinite perfections.

But we are not left to mere conjecture in support of this conception of a great universe, connected by mutual powers. There are circumstances of analogy which tend greatly to persuade us of the reality of our conjecture—circumstances which seem to indicate a connexion among the most distant objects of the creation visible from our habitation. The light by which the fixed stars are seen is the same with that by which we behold our sun and his attending planets. It moves with the same velocity, as we discover by comparing the aberration of the fixed stars with the eclipses of Jupiter's satellites. It is refracted and reflected according to the same laws. It consists of the same colours. No opinion, therefore, can be formed of the solar light, which must not also be adopted with respect to the light of the fixed stars. The medium of vision must be acted on in the same manner by both, whether we suppose it the undulation of an aether, or the emission of matter from the luminous body. In either case, a mechanical connection obtains between those bodies, however distant, and our system. Such a connection in mechanical properties induces us to suppose that gravitation, which we know reaches to a distance which exceed all our distinct conceptions, extends also to the fixed stars.

If this realy be the case, motion must ensue, even in producing the final ruin of the visible universe; and periodical motion is indispensably necessary for its permanency.

INFLUENCE OF PRINCIPLES ON PRACTICE.

In an article on the Memoirs of *Scott* and *Newton*, in the December number of the London Quarterly Review, the writer makes the following remarks on the influence of our belief on our practice.

This power of belief not only gives a local habitation and a name to visionary crimes and terrors, but adds force to real moral evils. There are many temptations from our sensual appetites and malicious passions which we shall best conquer, like the Scythian, by flight, or, like the Spartan, master by contempt. A belief in our own utter corruption, instead of permitting us either prudently to retreat or honourably to summon to our aid that highminded disdain which is often the best pledge of victory, gives to the temptation an imaginary importance and a real duration in our minds, whilst it robs virtue of her best allies; dashing with doubt, if not branding with reprobation, those natural affections which cause us to feel the deepest as well as the purest gratification in promoting the happiness of friends; that expanded self-love which teaches us to seek our own by forwarding the good of others: that well-directed desire of esteem which makes the respect of honourable men a recompense for the most strenuous exertions; that high sense of self-approbation which finds in the still small voice a satisfaction which no pleasure can give and no pain take away. In a word, a belief in our own utter corruption leaves us neither swiftness to fly nor power to fight, raises up enemies which would not have attacked us, and strengthens those who do.

The wretch who is, because he believes himself, in the state of debasement we have described, cannot contemplate the possibility of the gradual progress in religious faith and practice, which is the course of a Christian race and the terms of his warfare, nor that God will *work with him* both to will and to do, but expects a total change of his nature to precede every exertion of his own. In the meantime, as he considers the only good of which he is capable is to abhor himself, his agony of remorse is worked up to the highest pitch,—is sustained there for a short time by the struggles of determined self-condemnation—till the storm of mingled passions, having exhausted the more violent agencies of nature, subsides into a calm, delightful in itself, but still more delightful when contrasted with the foul hubbub which preceded it.

The following remarks, in relation to the "religion of the feelings," and to the value which many attach to sudden conversions and supposed divine impulses are from the work mentioned above.

Hitherto we have been exposing the false principles of these opinions; let us now turn to *their mischievous effects*. The most obvious is their tendency to divert the Christian's attention from right conduct founded on pure faith to a religion of feelings. Convinced that the states of mind, which we have described, are the workings of the Holy Spirit, he believes his soul to be in immediate communion with God so long as he experiences them, and will not need the evidence of good works, when he feels so clear an internal witness. In vain will the minister of religion warn him to bring forth fruits, and caution him against lying spirits. If he has once been taught to entertain these feelings without question as angels of light, he will not easily be led to doubt their assurances. In the aspirations of fervent prayer and in the visions of holy musings, he has been habituated to feel more of comfort, and in their absence more of desertion and bereavement than their character as Christian graces (independent of their unfounded claims to be considered supernatural impulses) can justify. In proportion to the strength and frequency of these feelings his conscience will stand less in need of the testimony of right Christian practice, and will be able to whisper peace when there is no peace. On the other hand, the misery which sometimes attends the loss of these supposed pledges of God's favour (as in the case of Cowper) is equally frightful, unreasonable, and unscriptural; and we know not whether we would more deprecate the unfounded hopes or fears of this superstition.

Nor must we overlook, amongst the ill effects of such principles, the pride and censoriousness which an imaginary possession of supernatural qualities so often produces. The insolence of superiority is intolerable when the *soi-disant* superior claims not only to estimate his own excellence, but decides that to be an excellence in himself which appears to us useless or evil, and that to be a defect in us which we consider harmless or good. Nor will it be rendered more tolerable by the thin veil of humility or charity with which spiritual pride often attempts to disguise himself.

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The self-deceiver may enjoy these spiritual extacies without practising Christian duties, and the hypocrie may so easily counterfeit them, as to pass himself in the devotee for a highly-gifted professor. Our readers will remember how entirely Wesley was deceivid by the pretended flights of his worthless brother-in-law, nor will they ascribe slight importance to the deliberate testimony which that extraordinary man, after an experience of fifty years, gave to the ill consequences of a religion of feelings.

The testimony of Wesley, to which the writer here alludes is from Southey's life of Wesley vol. 2. page 526. Eng. edition, and is as fdlows.

'Might I not have expected,' said he, 'a general increas of faith and love, of righteousness and true holiness; yea, and of the fruits of the Spirit—love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance?—Truly, when I saw what God had done among his people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord, and rejoicing in God their Saviour, I could expect nothing less than that all these would have lived like angels here below; that they would have walked as continually seeing him that is invisible, having constant communion with the Father and the Son, living in eternity, and walking in eternity. I looked to see "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" in the whole tenor of their conversation "showing forth his praise who had called them into his marvellous light." But, instead of this, it brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God, all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil-surmising, censoriousness, judging and condemning one another; all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; all direful fruits, not of the Holy Spirit, but the bottomless pit. It brought forth such base grovelling affections, such deep earthly-mindedness as that of the poor heathens, which occasioned the lamentation of their own poet over them: *O curvæ in terras animæ et cœlestium inanes!* "O souls bowed down to earth, and void of God!"'

The following are some of this writer's concluding remarks on the same subject.

But we shall be told, perhaps, that it is among the believers in divine impulses that we shall find some of the most zealous and devoted followers of Christ. Whilst we fully admit the truth of this statement, we do not acknowledge that a conclusion, favourable to the principles we have been endeavouring to expose, may be derived from it. Men of eager desires, strong feelings, and vivid imaginations, are certain to be zealous and devoted to whatever principles they adopt; but it is too probable that they will be injudicious in their choice. In this case, though we acknowledge and applaud their zeal, we shall deny their judgment and censure their errors. And let it be remembered that opinions which betray *them* only into absurdity, may lead their followers into the most pernicious errors. In *them* a belief in the supernatural character of their feelings and imaginations, while it affords a deep gratification, may not be irreconcileable to the essentials of religion, but in men of weaker spirits or less favourable natures, they may strike at the very root of practical piety.

Let it not be supposed that we would reduce religion to a mere practical matter in which the heart and the imagination are not to enter. Whilst we desire to expose the error and the mischief of ascribing to these principles a divine authority, and of making them the masters of our conduct, we are fully aware that a religion which is not vivified by them will be cold and lifeless, and we see no reason why the first fruits of these powers of our mind should not be dedicated to their Creator's service.

THE VANITY OF EARTHLY JOYS

The following is a translation from an ancient Spanish poem, which, says the Edinburgh Review, is surpassed by nothing which we are acquainted with, in the Spanish language, except the Odes of Luis de Leon. *Troy Centinel.*

O! let the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life with its glories glides away,
And the stern footsteps of decay
Come stealing on.

And while we eye the rolling tide,
Down which our flying minutes glide
Always so fast;
Let us the present hour employ,
And deem each future dream of joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day.
Our golden dreams of yore are bright,
Like them the present shall delight—
Like them decay.

Our lives like hastening streams must be,
That into one engulphing sea
Are doomed to fall—
The sea of Death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide
To that sad wave:
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place;
Life is the running of the race,
And death the goal:
There all those glittering toys are brought;
That path alone of all untaught,
Is found of all.

Say then how poor and little worth,
Are all those glittering toys of earth,
That lure us here!
Dreams of a sleep that death will break,
Alas! before it bids us wake,
Ye disappear!

Long e'er the damps of death can blight,
The cheek's pure glow of red and white
Hath pass'd away:
Youth smiled, and all was heavenly fair;
Age came, and laid his finger there,
And where are they?

Where is the strength that mocked decay,
The step that rolled so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows weariness and wo
When age comes on.

We copy the following from a piece under the signature of *Clement*, in the *Amherst Herald*. It is in reply to some statements of Mr More respecting the trinity.

Our author tries to do away this contradiction of a threefold single being acting in *opposite* directions at the same time, by comparisons. Those he employs are not parallel cases. The comparison fails therefore. The difficulty is unsolved.

For instance; he compares the plurality in divine nature to the complex constitution of man. But there is no analogy. "A being of a complex constitution is *not* a being of a *double* nature. The *nature* of a being is *all* that which constitutes it to be what it is;" the body of man is not his *whole* nature; the soul of man is not his *whole* nature; you cannot affirm all of the body which is true of the soul. But the second and third distinctions in the trinity are each represented as *having all* divine perfections; and you affirm of each, *all* which you affirm of God; so that the whole nature of God is possessed by three; and yet these three are called one. There is no analogy in the two cases therefore. I may say of *man*, that he thinks; but I cannot say it of the *body* of man. I may say of *man* that he is mortal, and that he is not mortal; but these terms are used in different senses. When I say man is mortal, I use the word mortal to signify the termination of his present mode of life. When I say he is *not* mortal, I use the word mortal in reference to his whole existence and not his present mode of life. The word is taken in senses as different as soul and body. But in the trinity you use omniscience in *one* sense when you *affirm* and when you *deny* it of Christ; and so make him omniscient and ignorant. When you affirm that he is God and man, you affirm that he is both infinite and finite, omnipotent and weak, dependent and not dependent; you bring together ideas entirely *opposite* and affirm of the same subject *contradictory* propositions. If you will say that you employ the word finite in *different* senses when you say that Christ *is* and is *not* finite—as we do the word mortal, when we say of man that he *is* and is *not* mortal; you will give up the point and be consistent. But so long as you use a term in *one* sense, and both deny and affirm it of any being at the same moment, you must be content to own yourself absurd. For suppose I were to declare of the *body* of man it *is* mortal, and yet it is *not* mortal, should I not contradict myself? In that case "mortal" could have but *one* meaning; and the proposition would be just saying that a thing can be, and not be at the same time; that man's body is susceptible of corruption and is *not* susceptible of corruption; will decay and will not decay. The difficulty does not vanish then by this comparison. It remains as absurd as ever to declare that Christ is both infinite and finite, divine and human; a praying supplicant and the hearer and the object of prayer; a dying mortal and an eternal God.—This comparison is Mr M's strong hold, and therefore I will repeat my argument. The soul is not the *whole* nature of man, neither is the *body* the whole nature of man. But the Father, Son and Spirit are represented as possessing *each* of them *all* the attributes of God; that is *all* the divine nature. There then we have in the first place, two *parts* combined to make *one whole*, and in the other *three wholes* combined, and yet making only *one* whole, equal to one of the three. Is there no difference in these cases? Is there the least analogy between them?

ORIGINAL SIN.

As for original sin, of what strength it is, I will not discuss; only thus much I will say, there is none of us all, but is much more wicked, than the strength of any primitive corruption can constrain.

Let us take heed that we abuse not ourselves, that we use not the names of original weakness as a stale and stalking horse, as a pretence to choke and cover somewhat else; for oftentimes, when evil education, wicked examples, long custom, and continuance in sin hath bred in us a habit and necessity of sinning, presently original sin, and the weakness of man's nature, bear the blame. 'When through sloth and idleness, luxury and distemper, our time is lost, our bodies decayed, our wits dulled, we cast all the fault on the weakness of nature.'—*Hales.*

CHRISTIAN REGISTER

BOSTON, SATURDAY, MAY 14.

THE TRINITY.

The last Recorder & Telegraph in some remarks on an article in the Register of the week preceeding, after stating that "the Father," is called also Lord, God, Jehovah, &c. The Son is called Lord,* God,† Jehovah, Jehovah our righteousness§, &c. and The Holy Spirit is called God, &c.—proceeds to say ;—

"How, in view of the divine appellations applied to each, can Unitarians avoid the conclusion, that there are *three Gods ;* unless they adopt the doctrine of the Trinity, which makes three distinctions in *one* God ?"

We do not perceive, with the Recorder, that the texts here quoted lay any man under a necessity of believing either that there are *three Gods*, or that God exists in three 'distinctions.'

All these texts are, to us, much more easily and naturally explained by the principle that Jesus Christ is *one* entire mind, one simple uncompounded intelligent spirit, entirely distinct from the Father,—and that the Holy Spirit is—not a third and separate person or distinction, but—the identical spirit of the Father himself, the one holy, eternal, divine mind, who is the Father and Governor of all things.

Let us examine some of these texts. The first is Romans 1 3. in which Jesus Christ is called Lord. On this we shall have no dispute, for though the term Lord is probably here used in a higher sense than in those places where the same application is applied to men, yet it furnishes no evidence that Jesus is the one Supreme God.—The next text is Heb. 1. 8. 'But unto the Son he saith thy throne O God, is forever and ever, &c.' Now, passing by for the present the proper criticisms on the text, let it be observed, that if Jesus Christ is here addressed as God, it must have been in a subordinate sense, for whoever and whatever this Being is, who is here supposed to be addressed as God, the same identical Being is, in the following verse, said to have a God;—"therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Now if the Being who is supposed to be addressed in the eighth verse, was the supreme God, we desire to have it explained who the being is, who is said in the following verse to be the God of this supreme God, and by whom this supposed Supreme God is said to be anointed.—This difficulty cannot be evaded by saying that the Being who was anointed was Jesus Christ in his human nature, for whoever the Being was who was anointed, it was the same Being whom the Recorder represents, to have been in the preceeding verse rightly addressed as God. And it will not be said that Jesus Christ in his human nature was addressed as God.

Unitarians finding all these difficulties attached to the old trinitarian explanation of this passage feel themselves bound as honest inquirers after truth to examine the passage in question, and to ascertain if it does not admit some more natural and less perplexing interpretation.

They find from examination that there is no evidencc that the words *'o θεος* in this verse are used as an exclamation, addressed directly to Jesus Christ. A more natural translation, and one by which all the perplexity and inconsistency of the present translation is avoided, in this, "But to the Son *he saith*, 'God is thy throne,' forever and ever, &c.

The next verse referred to by which it is attempted to prove that Jesus Christ is called Jehovah, is Isaiah, vi, 5. We know it was a favorite opinon of of the *Fathers* that this referred to Jesus Christ, though we suspect there is no evidence that this interpretation was ever thought of, till they were pressed for arguments to support the doctrine of the trinity. Let any person read this chapter without having heard this interpretation suggested, and we feel satisfied that no such interpretation would occur to him. It must be considered at least a lame argument, and one which ought not to be much relied on in support of a doctrine so contrary to the natural sentiments of mankind, and which, if true, we should naturally suppose would come recommended by the most direct explicit and incontrovertible evidence, instead of being learnt only by inference, and principally supported by texts, about whose authenticity and genuineness the learned of all parties are in doubt.

The next quotation is Jeremiah 23, 6. Referring to the "righteous Branch" alluded to in the preceeding verse, it reads, "In those days shall Judah be saved, and Israel shall dwell safely ; and this is his name whereby he shall be called, *The Lord our Righteousness.*"

Admitting that this refers to Jesus Christ, how does it follow from his being called by a name, that signifies, *The Lord our Righteousness*, that he is therefore himself the Supreme and Everlasting God?—Following this rule we shall have more persons in the Godhead than even trinitarians contend for.—Some of the prophets, as well as others, are called by names which might equally justify us in calling them persons in the Godhead.

Eliphalet signifies "the God of deliverance ;—Elhanan signifies "God the zealous; And Elijah signifies "God the Lord," or "the strong Lord. Similar instances more or less striking might be multiplied. How much then, this argument avails, in support of the doctrine of the trinity we leave our readers, and every candid inquirer to judge.

From this hasty and very imperfect explanation of these passages, it will probably be perceived, that though Unitarians disbelieve the doctrine of *persons* or *distinctions* in the godhead, and contend that Jesus Christ the Son, is *one*—one intelligent agent or spirit, and has one unmixed, uncompounded nature, yet they are not, by any passages adduced by the Recorder & Telegraph, driven to the alternative of acknowledging the existence of three Gods.

*Romans 1 : 3. †Heb. 1 : 8. ‡Isa. 6 : 5. §Jer. 23 : 6.

Deceptive Statements. We begin with this head a few remarks on the subject of the *want of religious teachers in the West*, because we think that most of the statements that have appeared in the religious newspapers on this subject have really had a tendency to mislead the public sentiment. We would not charge the writers with an intention to deceive. We only say that their communications are deceptive. We frequently hear it stated that within *such* and *such* extensive limits, there are only *so* many regular religious teachers ; which leaves on the minds of those who do not investigate the subject, the impression that these are all that can be properly called religious teachers. Of this description is a statement lately published in the New York Observer, it being an extract of a letter of a gentleman at the West. The substance of the statement is this.

We are told that in eleven counties of the states of Tennessee, Alabama and Missisippi, embracing a population of 80,000 souls—"the number of preachers any ways distingulshed for usefulness does nd exceed half a dozen !" And that not one of this halfdozen is regularly educated.

We are far from undervaluing a regular heological education. We should contend for its importance, as strenuously, perhaps, as any one ; yet, at the same time we would not doubt the good influence, or perhaps we may say, the *great usefulness* of many self-educated ministers,—particularly in the new settlements, where men of refined minds, and who have received an expensive education, find it extremely difficult to conform themselves to the circumstances of their people, and too trying, both to their health and spirits to submit to all the privations which such situations impose upon them.

We are disposed, therefore, to consider the want of thoroughly educated ministers, an evil, which, from the nature of the case, must always be more or less felt in new settlements. And we are by no means willing to exclude from the number of useful ministers, the great body of the Methodist and Baptist preachers, who are scattered over the whole Western country. We are sensible that there are many blameable extravagances in the proceedings of many of these men,—yet we are persuaded that their influence, on the whole, is good, and that all those statements which represent the Western regions of the U. S. as so entirely destitute of religious instruction, are, in a considerable degree deceptive. We wish to have the case fairly and fully represented ; and we believe that then, without any exaggeration, there will remain evidence of the great and lamentable deficiency in these regions, of religious teachers of any kind,—and especially of such as are even tolerably respectable, that there will be no want of motive, in minds properly imbued with the spirit of Christian benevolence, to the most spirited and active exertions in their behalf.

Instead of discouraging, we would do our utmost to encourage the most generous efforts, for supplying these comparatively destitute regions with well educated religious teachers.

The number of properly educated religious teachers is undoubtedly much short of the present wants, of the community. The number of Preachers of liberal sentiments, in particular, is very much less than the calls of the public demand. The suggestion of this fact very naturally carries our minds to the Theological Institution at Cambridge, and leads us to repeat the wish, often before expressed, that the wealthy and bountiful may feel more fully the claims of this institution to their patronage and fostering care.

Church Establishment. A pamphlet of 32 pages has been lately published in England, entitled, "Mother Church relieved by Bleeding, &c." The book consists of two chapters from Bentham's "Church of Englandism, and its catechism examined." The first chapter treats of what are called the *vices* of the establishment, in relaltion to doctrine, pay, service, and discipline. The second chapter contains a plan of *Church Reform*. The leading feature of the proposed reform is, "the total abolition of all ecclesiastical dignities and sinecures, as soon as the present incumbents die off; and the performance of the *regular* clerical duties, by qualified clerks at moderate stipends, leaving those who want more gifted and lordly functionaries, to support them by voluntary contributions, in the same manner as the dissenting clergy are now provided for." "The opinions of enlightened Englishmen," says the London Examiner, "whether followers of the church or dissenters, have long been decided against the mischievousness and scandal of the Establishment ; and those opinions are rapidly spreading among all classes." How far these remarks are just, must be determined by those who are better acquainted with the Establishment than we are. Undoubtedly there are many things oppressive and unjust, and much room for reform, particularly in the appointment, or presentation to "livings." The *pay* is very strikingly disproportioned to the *service performed* by the different individuals of the clergy : and as many rich "livings" are in the gift of worldly and dissipated men, they are not, it is to be presumed, always bestowed by the rule of merit, and hence the temptation to insincerity which is thus held out, might be expected, as it undoubtedly often has done, to bring many into the ministry, who have but little or no sense of the claims and duties and responsibilities of the station, and who if they do not openly disgrace the profession, hang upon it like so many clogs and incumbrances. These are evils which must grow out of a similar establishment in any community, and hence are not so much the fault of the present generation, as they are of the past. Blame for these evils, can attach now only to those, who, being made acquainted with their true nature and magnitude, are still unwilling to reform them.

Seamen's Chapel. We understand that efforts are making for the erection of a Chapel for Seamen, on the south eastern declivity of Fort Hill. If the project succeeds the half day service on Central wharf will be discontinued, and meetings will be held on both parts of the day in the new chapel. It is intended, we learn, that a general application shall be made to the citizens for aid in erecting this chapel, as it is proposed that the house "shall be *free* for seamen." It is to be presumed, from this statement, that none of the seats or pews of this chapel are to be sold, but that all are to be kept *free* for the use of Seamen and others. If any of the pews are to be sold, or appropriated for the use of any but seamen, this fact ought to be distinctly stated before an application for aid is made to the citizens.

NEW CHURCH IN PURCHASE STREET.

The Building Committee of the *Congregational Church in Purchase Street*, have given notice that they are ready to receive proposals for erecting this building. The church is to be situated on Purchase Street at the head of Liverpool wharf. It is intended to erect a neat and commodious edifice. Proposals will be received for building of *brick*, or *rough stone ;* the church to be finished by July 1st 1826. Mr Solomon Willard, Architect, is appointed to superintend the work. Plans and specifications will be shown by him, and every necessary explanation will be given by him at his office next door south of St. Paul's Church, Common Street.

New Religious Society. We understand that a new society, founded on liberal principles, has been lately established under very favorable auspices at North Bridgewater, and that Mr Storer, from the Theological School at Cambridge, has been engaged to preach to them for *three* or *six* months.

It will be recollected that we stated also, in our last number, that a new Society of liberal sentiments was lately organized in Augusta, Maine. We understand that Mr Francis Jenks, of Cambridge, is at present engaged as their preacher.

Original Communications.

FOR THE CHRISTIAN REGISTER.

WILLIAM ROBERTS.

Mr Reed....In the Christian Disciple for May and June 1820 there was a circumstantial account of W. Roberts, a humble and pious Unitarian in India. The recent departure of the ship Hamilton, Capt. William Sever, has enabled a christian society in this city to transmit to Mr Roberts a supply of books, being the principal religious publications of liberal christians in this country for several past years. A brief history of this remarkable Indian may be acceptable to those of your readers who may not before have heard of him, and may revive in the minds and hearts of others, a recollection of this apostolic individual.

William Roberts is a native of the Carnatick, on the Coromandel coast, of the Bay of Bengal. He is now about 58 years of age. He lost his parents during the disturbances of Hyder Ally in 1780. He was taken and sold as a slave, and after experiencing various vicisitudes he arrived in England when he was 18 years old. In London, about this period, he was baptized in St James' church by the name of William Roberts. He returned to Madras as a servant to an English gentleman. Having a strong desire to read the holy Scripture, and the church of England prayer book, which had been presented to him, he undertook to learn the English language. He was delighted with the sacred pages, but his mind was sadly perplexed at what he deemed the discordance between the calvinistic doctrines of the trinity, &c. set forth in the prayer book, and the word of God. In this state of mind he again went to England, with his master, and while there he secured every opportunity to acquaint himself with publications on the interesting subjects that agitated his mind. A fellow-servant having put into his hands a Tract, written by a distinguished unitarian, which contained notices of other publications by similar writers, Roberts eagerly purchased and perused them. He became confirmed in a belief that the popular or orthodox system was contrary to the bible. This change of sentiment, so far from abating his ardour, increased his zeal in the pursuit of christian truth. Full of joy that his doubts were resolved he returned to Madras, and was hired as a butler in the family of a worthy man, named Harrington, who, although a trinitarian and anxious to reclaim his faithful servant from his heretical notions, generally allowed him time and opportunity to worship God and propagate his opinions according to the dictates of his own conscience.

William Roberts felt it his duty to communicate the light God had imparted to his mind, and accordingly endeavoured to diffuse the pure faith among his countrymen, some of whom had embraced unitarian christianity. He imparted instruction to them as opportunity offered, and at length collected a congregation of about ten families besides some individuals, seven of which families were originally converts from heathenism. For the use of this religious society he drew up a form of prayers in his native language, the Tamul or Malabar, similar to the reformed prayer book by Rev. T. Lindsey. A small chapel was provided, and Mr Roberts became the religious teacher, administering the christian ordinances, and holding stated worship. He has written various tracts in his vernacular language, copies of which have been multiplied by his friends in manuscript, and circulated among his countrymen. He has also written letters and essays in the English language in which he appears to have made considerable proficiency. These writings are creditable to his understanding and heart, and evinced a wise and pious zeal. He has corresponded, for several years, with distinguished unitarian gentlemen in England, particularly with the Rev Dr Rees, and Rev. W. J Fox, from whom he has received English publications, from time to time, together with pecuniary aid, collected from liberal christians in England, for the support of his family, and to enable him to publish several of his works, and to re-publish tracts written in England. The Rev. William Adam, of Calcutta, with whom Mr Roberts has corresponded, in a letter to a gentleman of this city, bears testimony to his moral worth and to his enlightened efforts.

The latest intelligence from Mr Roberts is his letter, dated July, 1824, published in the London Monthly Repository of January 1825. He was active in disseminating, by a holy life and pious exhortations, his religious faith. His son, Theophilus, a young man, was educating as an assistant to his father, and a native named Antonio, a convert from the Roman Catholic sect, was his coadjutor. Mr Roberts derived his support chiefly, it would seem, from the English Unitarian christians, who manifested a warm interest in him.

The history of this self-taught, pious and remarkable person seems to recommend him to the sympathy and support of his fellow christians throughout the world, and especially to those who value the simple views of truth embraced and defended by this unostentatious christian. Here we perceive a native Indian converted to an impure system of christianity, which, on reflection, appeared to him irreconcilable with the holy scriptures ; we notice him silently and perseveringly investigating the word of God, with such human aids as his limited resources would command ; we witness him, without dictation or influence from other christians, emerging from the clouds and darkness of a contradictory and heathenish system ; and finally, we behold his delight in embracing the truth as it is in Jesus, devoting himself ardently to the instruction and salvation of his countrymen. Like Onesimus, he was a servant, but now "a brother beloved." May he have the prayers, sympathy, and aid of his fellow christians in this favored land. And may the promises of scripture encourage his heart and the hearts of his converted brethren. "Fear not little flock ; for it is your Father's good pleasure to give you the kingdom." S. A.

FOR THE CHRISTIAN REGISTER.

HYMNS FOR CHILDREN.

Mr Reed....Allow me, through the medium of your paper, to invite the attention of your readers, and of the public in general, to a little compilation lately published by Munroe & Francis, entitled "*Hymns for Children, selected and altered, with appropriate texts of Scripture*," by the Author of "Conversations on Common Things."

Almost every parent or teacher, of religious feelings and of a taste in poetry that has been but indifferently cultivated, must have long felt the want of a collection of poems of a serious character, which, while they should not be above the comprehension of children of ordinary capacity, on the one hand, or, on the other, disgusting to persons of greater maturity by their puerilities, or, what is worse, their affectations of puerility, should abound in striking exhibitions of the works and ways of God, and in affecting views of his character.

I cannot but think that this want has been supplied by this little publication, in a manner eminently successful. It has been collected with a careful hand during a wide range in a field of poetical composition not a little difficult of culture, if we may judge from the unfrequency with which it has been cultivated with success. The poetry is generally, if we may not say uniformly, of a high order, so far as the diction is concerned; the sentiments are pure and expressed with simplicity and ease; and, what is most wonderful, in a collection of serious and devotional poetry, containing one hundred and eighty six pieces, there is not one, I should think, that, in respect to doctrine, would be offensive to an enlightened and devout Christian of any sect.

Such books must do good, if they are read : and read they will be, and must be, in a community like ours, where so much is done, and well done, towards cultivating the religious sentiments of children, and where nothing, that is successfully enterprized with a view to the improvement of the moral and religious character of the rising generation, is permitted to die.

Miss Dix—for we understand that for this excellent little work the public is indebted to Miss D. L. Dix, one of the instructers of the Monitorial School—deserves the thanks not only of the immediate objects of her care, but of all those children into whose hands her book may fall, and of all parents who know how difficult it is to find important, especially *religious* truth, set forth in the language and recommended by the graces of poetry, without being almost continually distorted by poetical exaggeration, or debased by a licentious alliance with poetical fiction.

Whoever uses this little book as it should be used will be the wiser and the better for it.

A PARENT.

FOR THE CHRISTIAN REGISTER.

MOONLIGHT SCENE.

A deep and solemn silence now o'erspread
The face of nature, and of air not e'en
A breath was heard to whisper through the leaves
No signs of life appear'd, save here and there
The feeble taper's ray which told the scene
Of sickness, or the midnight vigils of the man,
Whose soul enamour'd of fair learning's charms
Permits the hours to pass unheeded by.
Bright Dian had begun her heavenly course,
Her rays shed mildest lustre on the world below.
The stars, a sparkling train, their smaller lights
United to enhance the splendid show
That glitter'd in the sky from east to west.
Bright was the view and glorious to behold,
And yet too faint the light to mark distinct
The forms of things, as when th' intenser rays
Of day give life and vigor to the world.
Objects around were dimly seen, and thus

More grand appear'd. And then I call'd to mind
The stories that my youthful fancy caught.
In these illusions wrapp'd, I oft would think
A spirit's airy form was fleeting by;
And oft a sudden start, such as in dreams
Of midnight breaks the wild enchanted scenes
That rise in hours of rest, would call me from
My reveries; and reason told 'twas all
Deceit. But yet a solemn thrill would steal
Through all my soul, and give a sober cast
To every thought. Such time is best to raise
The mind above the themes of worldliness,
To contemplations such as fill the soul
With noblest feelings, and sublimest views
Of His unbounded power, who call'd to life
Creation from chaotic darkness, formed
Those distant worlds, and gave them his commands
To travel in the path by him prescribed.
And is there one with heart so cold, that he
Can stand unmoved, and view the awful might
Of *Deity*, as shown in his vast works,
Nor feel th' emotion of humility,
Nor glow with kindness towards his fellow men?
If such there be, his soul can have no part
Of soft and gentle sensibility. C.

BRADFORD'S HISTORY OF MASSACHUSETTS.—This work consists of two volumes, of about 400 pages each. The *first* vol. was published in 1822, and embraces the period from 1764, to July 1775. The *second* vol. was published in 1825. and embraces the period from 1775, when Gen. Washington took command of the American Army at Cambridge, to 1782, when the Federal constitution was adopted.

The United States Literary Gazette, in a notice of these volumes has the following paragraph.

The official situation held by the author of these volumes during ten years, enabled him to draw his materials from the best sources. He had the best opportunity of becoming acquainted with the authentic documents relating to his subject. To these qualifications were added an intimacy with the traditions of the country, which is possessed by few, and an extensive acquaintance with distinguished individuals, who had taken an active part in the proceedings of the state, during the revolutionary war.

General Intelligence.

THE SABBATH. A committee of the New York Legislature have reported unfavourably on certain petitions for prohibiting the opening of the canal locks to boats on the Sabbath. The following is an extract from the Report of the Committee.

After having bestowed upon the subject that deliberate attention which its importance demands, the committee is constrained to believe that it would be prejudicial to the interest of the state, oppressive to many engaged in navigating the canals, and productive of pernicious consequences to society to grant the prayer of the petitioners. The boats on the canals are numerous and their numbers increasing; and should the locks continue closed on the Sabbath, vast numbers would throng the canal above and below, and many of the persons from on board would resort to the taverns, grog shops, and houses of ill fame, that would shortly abound in the vicinity of the locks; and most of the vices which degrade and debase mankind, would no doubt be increased to a much greater extent than if the boats were suffered to pass.

AMERICAN BIBLE SOCIETY. The amount of contributions received by the Treasurer of the American Bible Society, during the month of April, was $8,783-85. This includes a legacy of $2,000 from the late Mathew Van Benschooten, Esq. of Fishkill. The value of Issues from the Bible Depository in New-York, during the same time was $5,876,69, consisting of 4,472 Bibles, 5,815 Testaments, and 650 Mohawk Gospels.

BUNKER HILL MONUMENT.

As the public feel a great interest in this patriotic work, we have made some inquiry as to the progress and existing state of the concerns of the Monument, and obtained the following information.

The vacancy of the office of President of the Association, occasioned by the death of Gen. BROOKS, has been filled by the election of the Hon. DANIEL WEBSTER.

The vacancies in the Board of Directors have been filled by the election of Gov. WOLCOTT, of Connecticut, and Gov. PLUMER, of New-Hampshire; Hon. WILLIAM PRESCOTT, Hon. JOHN WELLES, Hon N. SILSBY, DAVID SEARS, Col. DANIEL PUTNAM, LOAMMI BALDWIN, NATHAN APPLETON, AMOS LAWRENCE, and FRANCIS J. OLIVER, Esqs.

The Corner Stone of the Monument will be laid on the 17th June, by the President of the Association, assisted by Gen. LAFAYETTE and by the M. W. Grand Master of the Fraternity of Freemasons.—An address is expected from the President of the Association; and there will be a grand military escort, and a procession from Boston to Charlestown, consisting of the veteran survivors of the action of 17th June, with the Members of the Association and others. A great dinner, accessible to all, will be provided at Charlestown. The celebration of this important anniversary is intended to be regarded as a high solemnity, rather than a festival.

The precise plan of the Monument is not yet decided. It appears that great objections exist in the minds of the first artists, to a Column. The subject is in active discussion among the wisest and most scientific men in our community, and we shall therefore be satisfied that the result, whatever it is, is the best our country could produce.

Measures are taking to give our brethren in other States especially in New-England, an opportunity of contributing to an object which concerns the whole country. *Centinel.*

NEW CHURCH. The Rev. Dr Nichols' Society of Portland are about erecting, this season, a new Stone Church. The corner stone was laid with appropriate ceremonies on the 4th instant. The following account of the ceremonies is from the Portland Argus of the 9th instant.

Yesterday between twelve and one o'clock, was performed the interesting ceremony of laying the corner stone of the new meeting house now building by the first parish society in this town. A numerous assemblage of the inhabitants of the town, of both sexes, assembled at the Court House, and walked in procession to the site of the meeting house, where a fervent and appropriate prayer was made by the Rev. Dr Nichols, and a short historical address, giving an account of the first meeting house erected in this town, the several pastors of the first parish up to the present time, &c. was delivered by the venerable townsman, Samuel Freeman, Esq. now in the eighty second year of his age. The corner stone was laid by this aged patriarch of the Society, who has for many years been a Deacon of the Church. Under the stone was deposited a silver plate with the following inscription.

"This Corner Stone of the Church of the First Parish in Portland, was laid by the Hon. Samuel Freeman, May 9th, 1825, on the site of the former Church erected in 1740—enlarged in 1795, and rebuilt in 1825. Building Committee, Albert Newhall, Joshua Richardson and John Mussey, Esq'rs. First Pastor, Rev. Thomas Smith, Ordained 1725, and senior colleague until his death in 1795, with the Rev. Dr Dean, who deceased in 1814, and with whom the third and present Pastor, the Rev. Dr Nichols, was associated in 1809.

BOSTON ELM. A Gold medal was lately offered by certain gentlemen in New York for the best drawing of the great Elm, on Boston Common. It seems that Mr. H. C. Pratt, of this city is the successful candidate for the proposed reward. The medal was sent to the Mayor, with a letter of which the following is a copy.

"*Office of the American, New-York, May 5, 1825.*

SIR:—I am requested by the gentlemen, who, through the medium of this paper, offered a gold medal for the best painting of the *Boston Elm*, to ask the favor of you, to present the said medal to the successful competitor, Mr. H. C. PRATT, with their thanks for his fine picture.

"It has been thought, that the medal would not be the less acceptable to the artist, for being presented by a gentleman who is not less distinguished, as the enlightened chief Magistrate, than as the zealous admirer of the beauties of nature, and of the arts that copy them.

"I am, sir, your's respectfully,
"CHARLES KING."

"*Hon.* JOSIAH QUINCY, *Mayor of Boston.*"

STATE SENATORS.

By examination of the Senatorial returns it appears that *Thirty five* Senators are chosen.

Suffolk,
James Savage, Esq. — Hon. Thomas L. Winthrop,
Hon. Francis C. Gray, — James T. Austin, Esq.
Jacob Hall, Esq. — Hon. Benjamin Russell,
Essex,
Hon. Nathaniel Silsbee, — Hon. John G. King,
Hon. John Prince, — Hon. Moses Wingate.
Hon. Nathan Noyes, — One vacancy.
Middlesex,
Hon. John Keyes, — Hon. Seth Knowles,
Hon. Micah Rutter, — Abel Jewett, Esq.
One vacancy.
Norfolk,
Hon. Josiah J. Fiske, — William Ellis, Esq.
One vacancy.
Plymouth,
Hon. William Baylies, — Benjamin Ellis, Esq.
Barnstable, — *Nantucket,*
Hon. Braddock Dimmick, — Hon. Barker Burnell,
Bristol,
Joseph Tripp, Esq. — Hon. Solomon Pratt,
Hon. John Mason.
Worcester,
Nathaniel Houghton, Esq. — Bezaleel Taft, jr. Esq
Hon. Joseph G. Kendall, — Gen. William Crawford, jr.
One vacancy.
Hampshire,
Elisha Lyman, Esq. — Hon. David Mack, jr.
Franklin,
Hon. George Grennell, jr. — Hon. Thomas Longley,
Hampden,
Hon. John Mills, — One vacancy.
Berkshire,
Hon. Rodman Hazard, — Samuel Shears, Esq.

REPRESENTATIVE ELECTION. The election of Representatives for the next General Court took place in this city on Tuesday. There were three different tickets voted for. Some of the candidates were on two of the tickets. The number which the City Council voted to send, was twenty. This number was elected. The following are the names of the successful candidates.—Theodore Lyman jr.—William Sturgis—Redford Webster—Heman Lincoln—Jonathan Phillips—Bradford Summer—David Sears—Thomas B. Wales—Daniel Messenger—Joseph Austin—Samuel L. Knapp—Elijah Morse—Enoch Silsby—Daniel Weld—Franklin Dexter—Geo. W. Otis—Israel Munson—Thomas Motley—Williard Phillips—Francis Jackson.

INTERNAL IMPROVEMENTS. Surveys are making in New Hampshire, in relation to the contemplated canal. A survey has been made, and a decission pronounced in favour of the practicability of Canals, between the Connecticut and Winnipiseogee lake, and also from the Connecticut to the St Lawrence, through Memphremagog lake and down the St Francis river.

It is thought by the New Hampshire Patriot that the most nothern rout that has been mentioned for a canal from the Connecticut to Boston, would be the best as it would so much shorten the rout from the northerly parts of Vermont and New Hampshire.

The President of the United States has odered the survey of a canal from Rornet, in Vermont, to lake Memphremagog; and also a survey of the Connecticut from lake Connecticut to Long Island Sound. The operations were to commence on the 10th inst.

B. D. Adv.

At the last session of our Legislature, a resolve was passed authorizing the Governor and Council to appoint suitable persons to examine and survey the country between Boston Harbour and the Connecticut river, within the limits of this State, to ascertain whether it is practicable to construct a canal. Under this authority, Messrs. Nathan Willis, Elihu Hoyt, and John W. Lincoln have been recently appointed Commissioners, and Loammi Baldwin, Civil Engineer.

MINERALOGICAL.—We understand that a gentleman of Boston has presented to the University at Cambridge, a most valuable collection of 400 models of crystals made in Paris for that distinguished mineralogist, Count Bournon. In a late French Scientific Journal we notice a long account of the splendid cabinet at Cambridge, which the writer remarks, appears to be arranged on the plan of the great collection of the "*Ecole des Mines*" at Paris, and which has been found the most useful, as presenting the specimens in the best manner for study, as indicating the mineralogical geography of the different departments of the kingdom, and affording peculiar facilities to the artist for obtaining a knowledge of all the minerals used in the arts. We are happy to find, by the list of donations published in each number of the Boston Journal of Philosophy and the Arts, that the collection is rapidly increasing by the contributions of the friends of science in all parts of the United States. *D. Adv.*

IMITATION LEGHORN HATS. We are informed that Mr David Ayres, of Ithaca, in this state, has forty-two persons constantly employed in the manufacture of Ladies' Hats in imitation of the Leghorn, some of which are of superior kind, from $20 to 56. Their hats find a ready sale, not only in the country, but in the city. *N. York paper.*

A new work, called "The Travellers," by the author of Redwood, is about to be published. We understand that it is intended for young persons.

It is expected that the publication of a new weekly literary Journal will soon be commenced in New York, to be entitled "The New York Literary Gazette, and Phi Beta Kappa Repository," under the direction of Mr James G. Brooks late editor of the New York Minerva,

A volume of Poetry, by Dr McHenry, entitled "The Pleasures of Friendship, to which is added a few other Poems and Original Melodies," is just published in Philadelphia.

FROM THE SANDWICH ISLANDS. Capt. Gardner, who has arrived at Nantucket from these islands, informs, that the rebel Prince *George Tamoree*, whom the last account left lurking in the mountains, had been taken prisoner, and was daily expected to arrive ot *Oaha*, the seat of government.—it was supposed, that through the influence of *Krimokoo* (the William Pitt, of the island) his life would be spared, and that he would be banished to a distant island, to be narrowly watched.

It is added that vast improvements were making in the arts of civilized life in the Society islands: a sugar manufactory had been established at *Otahiete*, and excellent sugar made from the native cane; that a Cotton manufactory was to be established at *Eimeo*, to be put in motion by water power; the machinery having been imported from England: that cotton of the first quality is raised in abundance and that Capt. C. brought home samples of the cotton and sugar.

RICHMOND, May 3. *The Season.* The season has been generally very favorable to vegetation; notwithstanding the cool nights we occasionally have. The flowers are in great profusin; and the fruits of all descriptions are uncommonly promising. The cherry, peach, apricot, &c. hang very heavily. The wheat is coming on finely. The clover is in flower; and therye is in head. The strawberries have ripened, and are ripening very fast. The vegitables are uncommonly early. Peas and cabbages have been brought to market. It is too early toprognosticate about the prospects of our staple crop, wheat—but if things go on as well as they are now, the harvest will be a very good one. Some of our planters are ploughing up with great spirit for cotton—and already an unusual quantity is planted. This will be a great year of experiment for this great production. May it succeed to the heart's content of the enterprising agriculturist. The lower part of Virginia will be regenerated. Lands and labourers will rise: and a general air of content and abundance will diffuse itself over all classes of the community. *Compiler.*

WASHINGTON MAY 6.—It was officially announced at St. Petersburg, on the 3d March, that all the differences which had arisen between Russia and Great Britain, on the subject of the Northwest Coast of America, were definitely adjusted in a Convention signed on that day by Count Nesselrode on the one part, and Mr Stratford Canning on the other. The Convention fixes the limits of the trade and navigation of the two powers in that quarter, and regulates all that relates to them.

AMERICAN NANKEENS. J. B. Nones, of Philadelphia, has obtained a patent for a receipt to make buff or nankeen colours, which are indelible. This discovery is of great value, as we now can have nankeens of a cheap quality, and of American manufacture.

COLONIAL TRADE. An illumination has taken place at Halifax, in consequence of the intelligence from England that the restrictions on Colonial Trade would probably be removed.

MEDICINAL QUALITIES OF COFFEE. A writer in one of the French periodical works thinks that the free use of coffee has a tendency to prevent, or to mitigate those distressing maladies—the *gravel* and the *gout.*

CANAL. From the 12th April to the 1st day of May, three hundred and forty-nine boats departed from Albany, laden with three thousand and thirty-eight tons of merchandise, &c. and seventeen thousand and ninety-six dollars were paid to the collector of Albany on account of toll.

A public meeting has been held in Utica, N. Y. for the purpose of taking measures to erect a monument to the memory of the late Baron Steuben, whose remains lie undistinguished in the county of Oneida, with nothing to mark the place of his isolated grave.

Rev Seth Stetson, of Plymouth, has received and accepted a call from the Universalist Society in Salem, and is to be installed on Wednesday, 18th inst.

SUPPORT OF THE POOR. The expenditure for the support of the poor in this city, during the past year amounted to $25,877,53. It is to be observed, however, that more than half the persons supported in the Alms House, were State poor, for the support of whom the state pays eight or nine thousand dollars.

The average number of the persons supported in the Alms House during the year, was 336.

SLAVE VESSEL. Capt. Roddam, on his passage to Rio, in lat. 20, long. 30, fell in with the wreck of a brig, abandoned by her crew, but having a number of slaves holding on by the starboard fore-chains and cat-head. Capt. R. took off 31 from the wreck, and 10 from the inside of the vessel, carried them to Bahia, and gave them into the hands of the government.

The Mayor and Aldermen have appointed Mr CHARLES SPRAGUE, to deliver the oration on the fourth of July next, in celebration of that anniversary. *Bost. D. Adv.*

The President of the United States is expected to be present at the placing of the Corner Stone of the Bunker hill Monument.—*Cent.*

An article, called silk cotton, grows on trees in Colombia and the Indians work it into shawls. An attempt is made to raise the tree in Georgia.

The legislature of Upper Canada have passed a law admitting printing presses, types, and every article made for printer's use to be imported, duty free.—Clover and Timothy seed, and several other articles are also exempted from the payment of duty.

The steam boat James Kent lately made a trip from New York to Albany in 13 hours and 50 minutes.

FROM PERU. A letter received at Washington, from Lima, dated Jan. 29, mentions that despatches had been received from Gen. Sucre, dated Dec. 31, announcing the unqualified submission of Gen. Olaneta. The whole of Peru, therefore, except Callao, had submitted to the Liberator, Bolivar. Gen. Rodil, in Callao, had provisions for two or three months, but the place was closely invested by sea and land, and it was hoped it would be compelled to surrender in a short time. The Spanish squadron, on receiving news of the battle of Ayacucho, sailed for Manilla.

LIBERIA. Letters received at the office of the Colonization Society, Washington, dated Liberia, Feb. 15, state that the colonists are in perfect health, and that puplic and private improvements are going forward at their usual pace.

FROM ENGLAND. By an arrival at New York, London papers to March 30th have been received. London papers to April 2d have also been received at Halifax. They contain no important news. The intelligence received here directly from the continent by way of France is later than by these papers.

The state of things at Constantinople. and in Asia generally is truly distressing, so great are the oppressions and exactions of the Government.

We extract the following items under the Constantinople date.

CONSTANTINOPLE, FEB. 10.—Since the 1st, upwards of 100 persons of distinction, including forty persons belonging to different corporations in the city suspected of being concerned in the plans of the Janisaries, have been strangled. The great people and respectable citizens have been enjoined to keep themselves armed and to have their people ready for whatever may happen.

FEB. 11.—The chief of the Market of Malta has been seized in the night in his house, and put on board a boat which is suposed did not, carry him far. Twelve Ostas are spoken of, said to be suspected by the Government. Though the Aga of the Janisaries has shewn the greatest activity in his duty, he was deposed this morning at three o'clock.

Attempts are now making to introduce into the U. States the cultivtion of the *Teak Tree*—This tree grows in the Indian empire of Burmah in great abundance. Timber of the best quality is manufacured from the teak tree; it is neither liable to rot nor to the depredatian of vermin or insects, and consequently becomes an invaluable acquisition in the hands of naval power. It is supposed that the climate of Florida will be favourable to the growth of the teak tree.

MARRIAGES.

On Monday morning, at St Paul's Church, by Right Rev. Bishop Griswold, Allen Lombard, Esq of Charleston, S. C. to Miss Sybill Angier Farnham.

In Hingham, on Monday evening last, by Rev. Mr. Brooks, Dr. Robert Treat Paine Fisk to Miss Mary Otis Gay, eldest daughter of the Hon. Ebenezer G.

In Beverly, Mr. John Abbot to Miss Annis Chapman.

In West Cambridge, by Rev. Dr Fisk, Mr James Brown, of Cambridge, to Miss Mary Ann Perry.

DEATHS.

In this city on Sunday last, Mrs Hannah, widow of Mr William Dodd, aged 76.

In Cambridge Alms-house, Venus Whitemore, a colored woman, aged 107.

In Malden, Rev. Ebenezer Nelson, late Pastor of the Baptist Church in that place.

In Walpole, N. H. Major Thomas Bellows, aged 46.

In York, Me. Dr. George Gilman, eldest son of Dr. Josiah G. aged 28.

At Key West, on the 6th April, Mr. Joseph Peakes, of Hingham, aged about 30. Of 30 men employed on the Light-house at that place, 25 were sick on the 8th April, and two of the three contractors had deceased.

In this city, Mrs Hannah, widow of the late Mr Wm. Dodd, aged 76. Mr John Mehurin, aged 48.

In New York, 5th inst. Capt. John Barrett, of Charlestown, late master of the ship Susan, of Boston.

WEEKLY REPORT OF DEATHS IN BOSTON,

Ending May 6th; from the Health-Office Returns.

April 28.—Abigail Safford, 4. 29th.—George N. Frothingham, 13 mo; Joseph W. Parker, 4. 30th.—Sophronia Brigham, 24; Elizabeth L. Newcomb, 12 mo. *May* 1—Rachel W. Baldwin, 7 mo; Nathaniel Fletcher, 52; Priscilla Pinkney, 17 mo; Thomas Chamber, 45; Daniel O'Brien, 27; John Mahurin, 48; ——— Edson, 19 mo. 2d.—Catherine Reed; Deborah Matthews, 52; Betsey Cook, 35; ——— Jordon, 7 mo; John Munson; Mary Susan Peverelly, 10 mo.—3d.—Francis B. Dummer, 16 mo; Daniel Cook, 45; James Grady, 44; James McConnell, 9 mo; Joseph Eaton Stack, 5; Sarah Thompson Wiley, 4. 4th.—Cotting H. Duggan, 14 mo. 5th—Samuel John Bowden, 2; Josephine Augusta Bender, 3; Elizabeth Hopkins, 100 years and 4 mo; Elizabeth Carroll, 56; Otis Turner, 55; 6th—Gridley Bridge, 45; George W. Lord, 25; Eliza Child, 2.

NOTICE.

THE members of the Evangelical Missionary Society of Massachusetts are requested to attend the annual Meeting of the Society to be holden at the Vestry Room in Berry Street, adjoining Dr Channing's Church, Boston, on Wednesday the 20th inst. at half past 6 o'clock. The Trustees will meet at the same place at 6 o'clock. A sermon will be delivered before the Society, in Federal st. Church, at half past 7 o'clock.

By order of the
May 14, 1825. Executive Committee.

LITERARY GAZETTE,

JUST published THE UNITED STATES LITERARY GAZETTE. May 1st, 1825.

CONTENTS. *No.* 3.

Reviews. Memoirs of Gothe—Bradford's History of Massachusetts—Hadad, a Dramtic Poem.

Miscellany. The Study of Botany—The British House of Commons.

Poetry. True Greatness—The Reign of May—To a Friend at Sea.

Critical Notices. Blackwood's Edinburgh Magazine—Adsonville, or Marrying Out—Johnson's Address to the Utica Lyceum—

Intelligence. Recovered Edition of Shakspeare—Harris' Natural History of the Bible—American Natural History—Ladahk Sheep—Antediluvian Remains.——List of New Publications—List of Works in Press.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS, No. IV.

Reviews. High-Ways and By-Ways—Griscom's Year in Europe—

Miscellany. Italian Lyrical Poetry (Savioli)—The Bachelor

Poetry. The Grecian Partizan—The Indian Hunter—Venecian Moonlight.

Critical Notices. Edinburgh Review for January, 1825—North American Review for April, 1825—The Westminster Review for January, 1825—Chapin's Lectures.

Intelligence. Recovered Edition of Shakspere—Application of a principle in Hydrostatics.

List of New Publications. List of Works in Press.

May 14.

CHRISTIAN EXAMINER.

THIS day published by CNMMINGS, HILLIARD & Co. No. 134, Washington-street.

All remittances for this work and communications relating to it, (of whatever kind) are henceforward to be addressed to Mr Frederick T. Gray, at the store of Messrs. Cummings, Hilliard & Co. No. 134, Washington Street, Boston.

The Subscriber has relinquished the agency of the Christian Examiner. Subscribers to that work and Agents indebted for it, are requested to remit the sums due to Mr Frederick T. Gray, he being duly authorized to receive the same.

Boston, May 7, 1825. OLIVER EVERETT.

CAPPE'S EXPLICATION, &c.

AN Alphibetical Explication of some Terms and Phrases which occur in Scripture, in Hymns and Psalms, and other Books of Devotion,—intended to promote the profit and pleasure of those who use them. By the late Rev. NEWCOME CAPPE.

☞ For sale at this office. May 7, 1825.

FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will commence on Monday, May 2d. The Principal having enlarged and systematized his plan, has published it in a small pamphlet, which may be obtained by calling, or addressing a line to him at Worcester. A few more young ladies may obtain board in his family by an early application.

B. F. FARNSWORTH, *Principal.*

Worcester, April 4th 1825.

NEW TRACT.

THE Trustees of the Publishing Fund have now in press. Edward or the Sunday Scholar, by Mary Hughes, author of William's Return, &c. And will shortly be out and for sale by Munroe & Francis, and at this office and by other agents of the Society. April 30

FAMILY RELIGION.

DODDRIDGE'S *Plain and Serious Address to the Master of a Family, on the important subject of Family Religion.* For sale at this office. Price 6 cts.

HENRY GOODWIN,

Or the Contented Man.

A few copies of this admirable tract have been procured by the Trustees of the Publishing Fund and are for sale at Munroe and Francis' Book Store o. 128 Washington Street. April 30

POETRY.

LINES

FROM A LADY TO HER HUSBAND ON NEW-YEAR'S DAY

[*From the Asiatic Journal*]

How sweet, when storms sweep through the sky,
And all without is dark and cold,
To find the heart that loves us nigh,
And hear its soft emotions told!

For not where Fashion rears her throne,
Or Folly holds her giddy seat,
Can heart to heart be truly known,
Or kindred souls in union meet.

But, in the calm domestic hour,
The enraptured mind itself unfolds;
'Tis then we feel the sacred power
That soul o'er sensual passion holds.

The temper kind, obliging, mild;
The guileless heart, warm, fond, and true;
The breast that malice ne'er defiled,
Nor vengeful passions ever knew.

The mind that feels for others' woes,
Illumed by Science' holy flame;
The wit, thy social converse shows;
Thy life, which envy cannot blame.

These are the spells that bind my heart
More firmly, —— ——, unto thee;
Whilst years revolving but impart
To ardent love new energy.

Through all the varying scenes of life,
In pallid sickness, rosy health,
Thou'lt find in me a faithful wife,
Who deems thy love her truest wealth.

And when the gloomy power of death
From earth shall bid my soul depart,
For thee will rise my dying breath,
For thee last throb my fluttering heart.

Miscellaneous.

BRAZIL.

The Portuguese King and Court removed from Portugal to Rio de Janeiro in Brazil, in the year 1807, when the former country was invaded by the French army. The general effect of this change on the prosperity of Brazil, and on the character of the Portuguese Court, is described in the following paragraph from the Quarterly Review of December last. Alluding to the removal of the Court, the writer observes;

Whilst Portugal, thus disencumbered of what would in her circumstances have been a dead weight, was nobly contending under our Great Captain in the common cause of humanity and of Europe, Brazil was left to increase in cultivation, in population, in knowledge, and in wealth, undisturbed by the great and agitating convulsions which shook the old world to its centre. The government of Portugal was in a state of actual decrepitude; the new circumstances in which it was placed demanded more reflection and more energy than had been before called forth, and though the deeply-seated corruption, favouritism and profusion were not entirely banished, they were much corrected by the trial of fidelity to which many of the courtiers had been subjected, by the few means which the American dominions could furnish to extravagance, and by the necessity which the court felt of conciliating the feelings and interests of that portion of its dominions to which it had removed.

It was less, however, to the improvement of the court than to the general spirit diffused by its emigration, that the country to which it had removed became indebted for a rapid advancement. The direct and almost immediate intercourse which was opened with England produced great effects in Brazil. All the supplies needed from Europe were brought to them at a cheaper rate than before; all their peculiar productions yielded them advanced prices. The rewards to industry were thus increased, and the interior provinces, as well as the towns on the coast, found their riches augmented.

Again this writers observes;—

The transfer of the throne from Portugal to Brazil was not favourable to the increase of wealth alone in the latter country. Knowledge kept pace with it. By the free intercourse which was permitted with England, many of our arts and some portion of the sciences were introduced. The same fashion which prompted the Brazilians to assume our dress, to use our furniture, and to practise our domestic habits, led them to seek for information from the writings of our best authors. England, though not the parent state, became, in a great degree, the metropolis of Brazil. The Portuguese Americans looked to it for protection against foreign enemies, as the channel through which its prosperity could alone flow, and from which all those writings which could favour their progress in useful knowledge must be drawn. Our language was understood by the more assiduous; and useful writings in an English spirit and tone were sought after and circulated.

After mentioning the return of the King to Portugal in 1821, and the separation of Brazil from the mother country, under the prince regent, the reviewer alludes again to the advantages which Brazil has reaped from the temporary residence of the court in Rio de Janeiro.

Brazil, instead of being, like the Spanish colonies, the seat of wasting and wide spreading hostilities, for fourteen direful years, in which their capital has been destroyed, their cultivation diminished, their population thinned, and the brutal ignorance of their savage tribes been increased, has during the same period, been advancing by regular steps in every thing that can qualify them for the enjoyment of the independence which they have gained. The few and short acts of internal hostility which have occurred, have been merely sufficient to make them dread the return of similar commotions; the government has undergone no other changes than such as were found necessary in transferring the supreme power from a distant country to their native land: and the laws, the religion, the administrations civil and judicial, the titles of families and of offices, as in the northern states, have scarcely sustained any alteration. These, as they require, will doubtless receive some variations; but if they are such as are accommodated to the general habits and to the progress in knowledge which the community have made, they must be advantageous, and far more beneficial than that general spirit of theorising which leads to experiments in legislation, whose failure seems never to abate the ardour of its possessors for other experiments equally rash and hazardous.

The population of Rio de Janeiro, which in 1807 was about 50,000, upwards of one half of whom were blacks, increased in ten years to 110,000. It was estimated that upwards of 24,000 Portuguese emigrated to Brazil, between the years 1808 and 1821.

The latitude of Rio de Janeiro is 22,54, S. and its longitude 43,18, W. Farenheit's thermometer usually stands between 70 and 80 degrees.

There is said to be more religious parade in this city than in any catholic city in Europe, though the state of morals and religion is extremely low.

The harbour of Rio de Janeiro "is one of the finest in the world, spacious, secure and easy of access!" This city is the chief mart of Brazil. In Worcester's Gazetteer we have the followiug statement relative to its exports.

The exports consist of gold, diamonds, topazes, and other precious stones, cotton, sugar, rum, ship timber, fine cabinet woods, hides, tallow, indigo, and coarse cotton cloths. The trade is carried on between this city and the mining districts in the interior by innumerable troops of mules. Their common burden is about 3 cwt. each, which they carry to the almost incredible distance of 1,500 or 2,000 miles. The principal articles which they carry to the mining districts, are salt and iron.

The value of the exports from the port of Rio de Janeiro alone, in 1807 amounted to 5,400,000 milreas, or £1,450,000 sterling. Brazil is almost entirely destitute of roads for wheel carriages; almost all the productions of the interior are conveyed to the sea coast on the backs of mules.

The Reviewer closes his article in relation to Brazil with the following remarks or speculations on the American Governments.

We cannot conclude this article without a remark on one great source of apprehension, for countries so extensive in proportion to their population, and with only a few large cities in vast distances from one another, and equally distant in interests and feelings. We allude to that provincial spirit which must, with more or less force, be generated in such circumstances. Such rivalry is so natural as to appear inevitable, and it requires the greatest skill and coolest judgment in those who govern, to counteract its bad effects, and to direct its spirit to the general advantage. North America has, for the present, been successful, by the establishment of a federal city and district, in suppressing the rivalry for power, which existed between the capitals of the several provinces up to the period of the general acquiescence in the present constitution. What effect may be produced, for good or for evil, when the western territory shall exceed in population that on the coast of the Atlantic, a period, probably, not so long as that which has passed since the recognition of their independence, when the wealth and intelligence of the country shall be to the east, and the physical force to the west of the Alleghany mountains, it is difficult to calculate; but a confederated republic of such vast extent would be a phenomenon in politics.

MANUFACTURES.

In a communication in Monday's Commercial Gazette, the writer speaks of the wonderful improvements that are making all over our country, and considers them in a good degree the result of an increased attention to Manufactures.

In the course of his remarks he speaks of the excellent regulations at many of the Manufacturing establishments, in relation to the literary and moral instruction of the children employed in them. At the establishment at Ware, in the western part of this state, we believe the regulations are, in some respects different from those at almost any other. The following paragraph which alludes to the *age* of the children employed, is what we refer to.

Amongst the numerous train of males and females employed in this establishment, we saw no children pining in confinement, and laboring to support idle parents in vice; and we understand from Thomas A. Dexter, Esq., a proprietor, general agent and supervisor of the business, that no persons of tender years were to be employed there—not until they had reached sixteen years of age. This determination cannot be too much commended—a degree of intelligence is requisite for the success of any work of magnitude, in every human being connected with it. This we hope will be held up as an example to other companies.

The communication to which we have here alluded closes with the following just tribute to a late citizen of distinguished worth.

For the prosperous state of our manufactories, the country is indebted to the talents and exertions of a distinguished individual who did not live long enough to see the complete success of his plans, and the accuracy of his calculations, but of both he never doubted. He made his calculations on a peace establishment, and went into a minuteness of detail which reached the comprehension of the dullest. His zeal and energy were always regulated by the dictates of a sound understanding, and his mind was stored with the richest collections of facts and principles. Even while disease hung on its victim, with a grasp that would have destroyed the activity of most men, he only laboured the harder to accomplish as much as possible in the time allowed him. FRANCIS LOWELL *was a man of a million*—his establishment at Waltham, was the precursor and the model of all our prosperous manufactories. A few works had been erected in various parts of the country before his time, but they lingered along in doubt and fear, with only now and then a ray of prosperity—there was nothing substantial, nothing permanent about them.—His reasonings were not for the day only, but penetrated with the prescience of genius into future years. It was well for the country that he was aided by sagacious coadjutors, who had confidence in his skill and knowledge of navigation in dangerous and untried seas—they have received the reward of their confidence. In gratitude they should erect his monument, and write his history, that it may be added to the annals of our country, with those of Fulton, Perkins, and other benefactors of mankind.

The following anecdote was sometime since related in the French papers.

THE DOG. A young man took a dog into a boat, rowed to the centre of the stream of the Seine, and threw the animal over, with intent to drown him.—The poor dog often tried to climb up the side of the boat, but his master as often pushed him back, till over-balancing himself, he fell overboard. As soon as the faithful dog saw his master in the stream he left the boat and held him above water till help arrived from the shore, and his life was saved.

MURDERS.

Our readers must have noticed,—some of them have even complained, that we have not followed the practice of many of the Journals of day, in introducing into our columns the details of murders and other revolting crimes. We cannot better explain our reason for this procedure, or furnish a better justification, than by quoting the following remarks on the subject from the National Journal. We believe, with the Worcester Spy, in its prefatory remarks to the same article, that "such publications are productive of no good, and may be the cause of much evil—that viewed in the most favourable light, they only furnish aliment for a vitiated taste."

We have seen with much regret the columns of the great mass of newspapers, which have recently come to hand, filled with details of murders which must excite the deepest abhorrence in every well regulated mind. If we were inclined to copy into our Journal these melancholy instances of human depravity, the variety of more important matter which is always accumulating on our desk, would be sufficient to prevent. We are of opinion, however, that the republication of these atrocities is to pamper a morbid taste and to gratify a feverish curiosity, at the risk of some injury to the moral stucture of society. The oftener these details are given in the public prints, the more familiar does the reader become with the character of the crime; the cause in which it originated; and the circumstances attending it. This familiararity has an inevitable tendency to lessen the dread and horror which it is proper that crime should produce on the feelings. We are led insensibly to mark degrees of atrocity, to draw degrees of comparison between one murder and another, and thus become the virtual apologists of crime. In a legal view, we admit that grades of punishment should exist, and that the penalty should be adjudged with reference to the circumstances which attend the commission of the offence. But that stern and severe morality, which is the cement and security of society, can know no "lights and shadows" in crimes which not merely endanger the social compact, but tend to root out society altogether. It must turn a rigid and unrelenting front to every degree of atrocity of this character. The instant it admits extenuation, it opens the way for justification; and the moment it admits that the sacrifice of human life, under any circumstances, at the instigation of individual anger or revenge, may be justified, that moment the moral power which sustains communities is weakened, and outrage assumes a bolder and more dangerous attitude. Every thing which appears like giving notoriety to such offences, it seem to us desirable to avoid. Publication, is in fact, to expose the infirmity of the nature in which we participate—it is to lay open the disgusting charnel house of the human passions to the eye of a miserable and licentious curiosity, as if we were fearful lest any of its loathsomeness should be undiscovered. Let the secresy which the imagination always connects with the perpetration of murder, accompany the crime throughout to its punishment. Where the publication of facts, indeed, is necessary to the detection of the malefactor, an exception is to be made. But, in every other case, it would be well to avoid every thing like notoriety, the tendency of which is frequently to make the offender an object of public curiosity, and even public sympathy, when the true interest of society requires that he should atone for his guilt under every circumstance of ignominy and execration.

Ladies' Monitor.

If there is a qualification in which a female ought to excel, it is a thorough and practical acquaintance with the arts and duties of domestic life. She may be ignorant of other branches of human knowledge, and deficient in more refined attainments, with comparative impunity, but no embellishments can supply her deficiency in these. These constitute her peculiar and appropriate employment, and so far from being beneath her regard, they adorn and beautify the most distinguished of her sex.

The sentiment may not exactly accord with the notions of the present age, but it is one that ought to be inscribed on the heart of every female, that industry and economy are her true glory. There is no apology for a slothful woman. A slothful woman is more fit for a domesic drudge, or the slave of an Eastern Despot, than for the elevated station which freedom, civilization, and Christianity, have assigned her. A woman who is occupied in little else than receiving the courtesies of the other sex, and having every want supplied by obsequious attendants, if she does not become torpid by inaction, is almost always the victim of that morbid sensibility, which, while it can weep over the ideal scenes of a novel or a tragedy, has no interest in the affecting realities of human life, and passes through the world without communicating happiness, or acquiring respectability.

Spring's Sermon.

A female that has been induced to believe she was made for nothing but to be beloved and admired, and who is never pleased but by the alternations of idleness and dissipation, has never learned to estimate her true worth and excellence, and is a stranger to the high distinction of woman. *Ib.*

LADIES OF BRAZIL.

In MARIA GRAHAM'S Journal of a residence in Brazil, she gives an account of a morning visit to some of the principal families (Portuguese) in Bahia. She says the ladies were generally negligent and slovenly in their personal appearance. They were inattentive to the cleanliness, even, not only of their houses, but of their persons. The following passage is from page 135.

When they appeared, I could scarcely believe that one half were gentle-women. As they wear neither stay nor bodice, the figure becomes almost indecently slovenly, after very early youth; and this is the more disgusting, as they are very thinly clad, wear no neck-handkerchiefs, and scarcely any sleeves. Then, in this hot climate, it is unpleasant to see dark cottons and stuffs, without any white linen, near the skin. Hair black, ill combed, and dishevelled, or knotted unbecomingly, or still worse, *en papillote*, and the whole person having an unwashed appearance.

She has the following remarks on the reception, and on the conversation of the ladies.

We were every where invited, after sitting a few moments on the sofa, to go to the balconies of the windows and enjoy the view and the breeze, or at least amuse ourselves with what was passing in the street. And yet they did not lack conversation: the principle topic however, was praise of the beauty of Bahia; dress, children, and diseases, I think made up the rest; and, to say the truth, their manner of talking on the latter subject is as disgusting as their dress, that is, in a morning: I am told they are different after dinner. They marry very early, and soon lose their bloom. I did not see one tolerably pretty woman to-day. But then who is there that can bear so total a disguise as filth and untidiness spread over a woman?

Having met a number of these ladies at a party at the English Consul's, she speaks of the contrast between their appearance at home and abroad.

In the well-dressed women I saw to-night, I had great difficulty in recognising the slatterns of the other morning. The senhoras were all dressed after the French fashion: corset, fichu, garniture, all was proper, and even elegant, and there was a great display of jewels. Our English ladies, though quite of the second rate of even colonial gentility, however, bore away the prize of beauty and grace; for after all, the clothes, however elegant, that are not worn habitually, can only embarrass and cramp the native movements; and, as Mademoiselle Clairon remarks, "she who would *act* a gentlewoman in public, must be one in private life."

She says the Portuguse ladies as well as gentlemen have a great passion for gambling. The ladies, however, do not indulge in it till after marriage. She accounts for their fondness for gaming in the following manner.

I scarcely wonder at this propensity. Without education, and consequently without the resources of mind, and in a climate where exercise out of doors is all but impossible, a stimulus must be had; and gambling, from the sage to the savage, has always been resorted to, to quicken the current of life.

The want of mental cultivation, and "the resources of mind," as Mrs Graham suggests, are undoubtedly leading causes of the fondness for gambling with the Portuguese ladies. And it may well be inquired perhaps, if the same cause should not be assigned for the passion for cards, (as an amusement merely) amongst ourselves. Families where the card table is spread three or four evenings in a week, will at least be liable to the suspicion, whether just or not.

THE PRONOUNCING BIBLE.

Price 2,50 and 3,50.

JUST published, and for sale by LINCOLN & EDMANDS, 59 Washington Street, (53 Cornhill).

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.

RECOMMENDATIONS.

From Mr Gould, Principal of the Latin School, and Mr Emerson, the late Principal, and Mr Miles, the present Principal of the English High School in Boston.

Messrs Lincoln & Edmands,

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed.

Yours, &c. B. A. GOULD,
G. B. EMERSON,
Boston, Aug. 18th 1824 S. P. MILES.

From the Rector of Christ Church, Boston.

Messrs Lincoln & Edmands,

I am happy to learn that you contemplate publishing an edition of the whole Bible on the plan of Alger's Pronouncing Testament. Highly approving of this plan, and persuaded that it is calculated greatly to facilitate the attainment of a correct and uniform pronunciation among all classes of readers, you have my best wishes for abundant success in your laudable undertaking. Very respectfuly yours,

June 23, 1824. A. EATON.

YOUNG LADIES SCHOOL.

THE public are respectfully informed that Miss BATHSHEBA WHITMAN will take charge of the FEMALE SCHOOL in East Bridgewater during the ensuing Season. The first term will commence on the 2d Monday in May. Tuition from 25 to 30 cts. per week—Board in the neighbourhood on reasonable terms—For admission to the School or information respecting it, apply to the Subscriber. S. L. MITCHELL.

East-Bridgewater, April 23d.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book of 34 pages, entitled *Robert Fowle*.

It was written by a parent for his son, and at the solicitation of some friends has been published. It is not enough to say of this book that it may be *safely* put into the hands of children; though this is more than can be said of most of the books they read. It is, as all children's books ought to be, entirely *christian* in its whole spirit and tendency.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

MOURNING CUSTOMS & RITES.

JUST received and for sale at this office, a tract of sixteen pages, "On the DUTIES of CONSOLATION, and the *Rites* and *Customs* appropriate to *Mourning*. This tract is presumed to be by the author of "The Unitarian's Answer."

April 30.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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